

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 1, 1903.

VOL. V, NO. 40.

In view of the fact that many preachers do sometimes, and some very frequently, fall into the error of trying **Pastoral Work** to do pastoral work from **From the Pulpit.** the pulpit, a part of Bishop Walden's charge recently made to a group of young preachers is here reproduced, as being about the most sensible thing, in the way of advice, one will chance to come across:

"Brethren, if you want to do something effective about the dancing girls and the stingy stewards, go to them in private, go to them in their homes and there privately tell them and urge them for the right. Don't do your pastoral work from the pulpit. You have no right, I say, to scold any member of your church from the pulpit. It isn't preaching, and it's not the proper way to do pastoral work, and it's not going to do any good. There's nothing that will make a preacher lose his power more quickly than attempting to do pastoral work from the pulpit."

On the 23rd inst., we left home on the morning A. & V. train via Meridian for Enterprise, where we arrived at 3 p. m., finding the Chickasahay association organized and in its afternoon session. Bro. W. H. Patton was re-elected moderator and W. A. Roper, secretary and treasurer. This body is keeping step with the advancing hosts of God's people. They do not read the letters, thus saving a vast amount of valuable time. This is the twenty-eighth session of the association. It has been much depleted during the last year in the withdrawal of churches, to form the Lauderdale association, and among them the First Church, Southside and Fifteenth Avenue, in Meridian. There are now 29 churches in this association, 13 of which were not represented by delegates and 7 not even by letter. These facts were a discouragement; also the small aggregation of delegates was quite noticeable. Among the ministers were seen J. A. Hackett, J. R. Farish, A. J. Thames, J. O. Crawford, W. A. Roper, W. D. Bosdell; while J. D. Cook, R. A. Venable, O. D. Bowen, S. G. Mullins, of Corsicana, Texas, and R. T. Bryan, returned missionary from China, were the visitors.

The associational sermon was preached by the appointee, A. J. Thames, from Deuteronomy 1:6: "We have dwelt long enough in this mountain." The sermon evinced close study and fairly bristled with practical suggestions. Bro. Thames and the popular teacher at Poplarville are related. He is proving himself a valuable factor in the ministry of the Chickasahay association.

Bro. R. T. Bryan spoke immediately upon the close of this sermon on our mission work in China, making one of the very best addresses we have ever heard from a returned missionary. This brother

reached the States in April and will remain here about 15 months, when he will return to his work in China. He is a great man, consecrated to the mission work in China. Missions, THE BAPTIST, and the other subjects usually considered in similar gatherings, were intelligently discussed.

The veteran L. A. Duncan was a valuable factor among the working forces of this association. It is hoped that he may be spared yet many years to meet his brethren who love him very much.

Sister Woods, the efficient Corresponding Secretary of the Central Committee, was present and held an enthusiastic meeting with the women.

The association passed to offer special prayer for the woman's meeting in session, for the guidance of the Holy Spirit.

Two new churches, Hiwannee and Phaltai were received into this body. The former was recently constituted, and the latter came from the Lebanon association.

The proportion of churches not represented is the largest we have known anywhere. There ought to be a moving forward on this line.

A committee of three was appointed to enquire into the cause of the failure of so many churches to be represented in the association.

A collection was taken for the Orphanage of about \$20.00. The association sent \$9.00 to our Brother Butler, of Pachuta. We had excellent entertainment in the good home of Brother and Sister Mundell.

The next meeting will be held at Waynesboro, beginning on Wednesday before the first Sunday in September, the time being changed from Wednesday before the fourth Sunday in September.

The Baptist Flag announces that this gentleman is soon to make a visit to this country for the purpose of telling the people how badly he has been dealt with by the Home Mission Board—provided his passage money is forwarded to him.

In view of his proposed coming, and the "swell" that he cut with some pictures on a former occasion, under the caption of

SOME MORE HARROWING PICTURES.

The Christian Index makes some timely remarks:

"Some years ago, when Dr. A. J. Diaz was working on the credulity of the Baptists of the South, and living in high style off the proceeds of his work of imagination, he wisely used the camera, among other instrumentalities, and furnished the papers of the country with pictures of himself and a fellow-laborer behind the prison bars. Those who have come to view his performances in a clearer light than they then enjoyed, have been led to suspect that

the imprisonment was like some suits in court, only a friendly affair, arranged to catch the Southern Baptist eye and draw on the Southern Baptist pocket, without any harm or danger to the gentleman who posed as a martyr-hero.

Having found the camera so effective in the case mentioned, the dramatic gentleman in question is preparing to use it again, this time to work on the sympathies and pocket nerves of the so-called Gospel Mission folks in this country. The *Havana Post* of September the 4th, contained an account of the fruitless visit of the court official to the Jane building, on the day before, to carry out the order of the court to Dr. Diaz and his followers to vacate the property and turn it over to the attorneys of the Home Board. Dr. Diaz failed to appear and the doors were locked. The officer announced through the *Post* that on next day he would go again and, if necessary, force entrance and execute the court's decree. The story of the execution is told by the *Post* in its issue of the 5th. It says: "At about 9 o'clock the house was opened by the Janitor, and Rev. Diaz and a number of the members of his church gathered within. The official representing the judge, entered the building, and on seeing the people gathered there, asked if they wanted to pray, because otherwise he would commence at once his ejectment proceedings. Dr. Diaz asked for a few minutes, but as there was no motion made towards the holding of services, the judge proceeded to remove the property from the church.

"This was the signal for general weeping among the women present, and hot words from the male representatives of the church and those representing the court, and some bad words were exchanged, but most of them anything but complimentary.

"Everything which was not considered personal property of the board or Dr. Diaz, was put out into the streets, with the exception of the church Bible and the communion service, which, out of feelings of respect, were left within the church. Rev. Diaz piled his goods up in the streets in anything but an artistic way, and then had pictures taken with those of the weeping women, so as to make an altogether dramatic effect."

We shall look to see pictures of this scene appear soon, and to hear of large contributions being made by the Gospel Missioners to Dr. Diaz' financial comfort and enjoyment. Their eyes have not been opened to the ways of this man yet, and they are still paying in money for their blindness, or, rather for their being deceived by some leaders whom they trust and who are, it is to be feared, profiting from the deception practiced. It is a sad case, indeed."



# THE BAPTIST.

Published Every Thursday  
By the—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
—AT—  
Jackson, Mississippi.

T. J. BAILLIE, Editor and Manager.

When your time is out, if you do not wish paper continued, drop it. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words inserted free; all over, these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper and in ink.

No communications will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## A Man With a Message.

Such a man is Dr. R. T. Bryan, missionary of the Southern Baptist Convention, in Shanghai, China, who is now at home on leave of absence and touring the churches, in behalf of the Foreign Mission Board.

He spoke in Jackson Thursday night, Meridian on Friday, Chickasawhay Association Wednesday, Clinton Friday and Vicksburg Sunday. He is on his way out west.

His message is one of hope and good cheer from the front of the battle. He has been on the field in the thick of the fight, for eighteen years, and has an experience that carries you through and through.

He finds ground for hope in everything that is going on in China. Whether Russia stays in Manchuria or not—and he says she will, she is bound to find a pathway to the Pacific Ocean—the political situation is hopeful. As he says it will be along lines of reciprocity with other nations. And her staying will be the signal for the partitioning of the great Empire—France holding the South and England the center, the heart. Russia could not exclude all foreigners from Manchuria; if so France would retaliate and exclude Russians from the South, and there are many of them down there. France could not exclude all Protestants from the South, Catholic, as she is, for the strong hold of French Catholicism is in the central part of China, and England holding that would retaliate by excluding the Catholics. So whether it is partitioned or not, the missionaries of all denominations will go throughout the length and breadth of the land without hindrance. England being the center, or heart of the whole country, will cause the pure warm blood of good will to flow to the utmost extremities of the land.

Socially there is ground for the largest hope. This is seen in the old custom of foot-binding. Heretofore only the poor, or working women have not bound their feet; it is a sign of Christ's glory to have little feet—in China. But lately the Anti-Foot Bind-

## THE BAPTIST.

Oct. 1,

ing Society has been able to enlist the support of some of the leading officials and people of influence in the Empire, in their crusade against the evil, and hoary with age as it is and entrenched in ignorance and superstition as it is, the crusade it is growing very rapidly. It is now beginning to be looked upon as the natural and right thing for a Chinese woman of the nobility class to have just such feet as God would give her.

Commercially, of course, there is hope. Rich in natural resources as China is, she is bound to enter upon an era of large prosperity. They have now a trunk line of railroad two thousand miles long running right through the heart of the country, one thousand miles of which is now in use. We went to Peking on it in February and right through the walls of the Imperial Palace itself. This of course will open up the country and make better traveling facilities everywhere.

But it is in religion that we find the most hopeful outlook. One hundred years ago, there was not a missionary nor Christian in all that vast land—not one finger in all those toiling millions of people to point up to God his our loving Father and Jesus our blessed Savior. Sixty-eight years ago there were only three; now, today, there are one hundred thousand on earth, with at least two hundred thousand more who have gone on to heaven.

Then the people everywhere are breaking with their idols and idolatry. Everywhere the temples are falling into dilapidation and the gods lie in a broken, and confused mass on the floors all around. Why, in 1898, the Emperor himself issued a decree that all the temples in the whole Empire should be turned into schools, which was only prevented by the Empress Dowager's deposing him and rescinding the order. And just the other day she signed a decree that confiscated all the temple lands, except three acres for the big temples, two for the medium size, and one for the small ones.

Of course idolatry is not dead, but is dying. It is the old man in the decrepitude of age, while Christianity is the growing boy full of life and promise; idolatry is the old tree with decaying limbs and yellowing leaves; Christianity is the tree planted by the rivers of water whose leaves shall not wither and whatsoever she doeth shall prosper.

In Shanghai we have a population of one million natives and thirty thousand foreigners. The homes are modern, streets are paved, we have bicycles, automobiles and most all the comforts of travel we have here. And we have one hundred missionaries, who are just literally sowing the country down with literature. The Presbyterians have a great printing house, and publish a paper, The Christian Intelligencer, which they fill full of Bible truth, and send out by the thousands; the Methodists have The Forum, through which they speak to the people; the Baptists issue The True Light, which goes into thousands of homes dispelling the darkness of ignorance and superstition.

The Boxer movement has done great

good. It humbled the Chinese and brought to light the fact that, at least, thirty thousand of our native Christians would rather die than deny their Lord. Talk to an old man, and he says, the outlook was never so hopeful. Talk to a young man, and he says the prospect is bright. Whether you talk to a native or a missionary the same message of hope is heard.

In the twilight of the evening, as one sits on his gallery, watching the setting of the sun as it throws its golden light against the evening clouds until chased away by the coming of the darkness, you behold a most glorious picture; but that is not a likeness of the missionary work in China. It is rather like the coming of the sun in the morning, after one has slept; on waking he looks to the east and sees the first grey streaks of the morning; again he looks and the sun is bursting forth and flooding the earth in a sea of glory. This is a true picture of the work in China.

The morning light is breaking.  
The darkness disappears.

## Notes and Comments.

Evangelist H. M. Wharton and family are in Europe, but will return about the first of November, and resume his meetings, spending most of the winter in the South.

Dr. Len G. Broughton has been called to the Clarendon St. church, Boston, where Dr. A. J. Gordon was pastor so long. It is to be hoped he will go—Boston needs just such a man as Broughton is. But what would Atlanta do without him?

Rev. S. O. Y. Ray, whom everybody in Mississippi knows, and after whom some mothers even yet name their babies, has been elected and accepted the "Superintendency of Missions" in the Birmingham Association, Alabama, and enters upon his work November 1.

Dr. J. William Jones, writing of Gen. Robt. E. Lee, in *Christendom* says that, "he never used tobacco, or intoxicants of any kind." In writing to his son, W. H. Lee, about it the General said: "As so few can use without abusing it, the only safe rule is to do as you and I do—not use it at all." Noble words, from the noblest of men.

We have seen many a church, about which it might be said, that the "devil heats, lights and ventilates them," so poorly was it done, so far as comfort and general convenience go. Churches ought to be the best lighted houses in the community—indeed they ought to be brilliantly lighted. The devil hates a good church light.

It is going the rounds that four wealthy Kentucky Baptists will show their appreciation of the new president of Georgetown College, D. J. J. Taylor, by giving \$10,000 a piece to its endowment, which will be enough to guarantee Mr. Rockefeller's

1903.

\$25,000. That is one way to do it. If every body else would come in now, they could set Georgetown down on a solid foundation. The Western Recorder says it knows nothing about such a "rumor," but hopes it will prove to be so.

Did you ever notice how few protracted meetings are reported in the Presbyterian papers? It would seem that it was high time they were appointing a committee to look into the matter of evangelization. But Baptists do not need such a committee, as our churches hold meetings all along through the year, winter and summer, cold or hot, fair or foul.

The University of Chicago has just closed a deal for another million dollar's worth of real estate, lying south of its present buildings and along the disreputable old "Midway" of World's Fair fame, on which they will build the Rush Medical Department at a cost of seven million dollars. It is their purpose to make this department surpass anything of the kind ever before attempted in the way of a medical college.

The legislature of Maine met in special session September 1st; attended to some special business and adjourned. It was noised all over the country that they would pass a bill repealing the prohibition law of the State; but after feeling the pulse of the representatives, the liquor men decided not to submit their bill; and the good old State of Neel Dow continues for more than half a century to stay in the prohibition column.

The Religious Herald says: "It has been many a day since we had as many important churches in Virginia pastorless or about to become so" as now; and then goes on to mention about a dozen. It is pleasant not to be able to recall one church in Mississippi, in town or country, without a pastor. If all our pastors, and churches would read "Settling a Pastor" and "Unsettling a Pastor," which were reproduced in these columns last week and the week before from The Standard, it would greatly help them to keep this pleasant situation in vogue for quite awhile to come.

In the city of Bangor, Maine, certain prominent saloon men have been trying to sell whisky with impunity, contrary to the peace and dignity of the State. The other day Judge Peabody sentenced three of the "big fellows" to "six months at hard labor" in the State penitentiary. That is what is needed everywhere. Let the courts lay their strong hand upon the big violators, and give them the full extent of the law. What is the sense, or justice of giving "an old violator" every time the court meets, a fine of "fifty and cost"? Put them on the farm once or twice, and they will soon seek some honest means of making a living.

In Nashville, Tenn., certain gamblers, according to the Christian Advocate, have endeavored to make their rendezvous

## THE BAPTIST.

3

proof against the raids of the police. To do this, they have had the walls and doors armored with thick plates of wrought iron fastened on with forty-penny nails, so that no sledge hammer or crow-bar can enable the officers of the law to interfere with their "personal liberty" and "legitimate business!" These armored gambling halls are situated immediately over saloons owned, of course, by these self-same gamblers. The twain are one, so far as general lawlessness is concerned, everywhere.

Prof. Max Wright, instructor of Modern Languages in Leland Stanford University, died last week and was buried at Grand Rapids, Michigan, where his parents, who are very wealthy, live. Before he died he gave instructions that his funeral should be as inexpensive as possible to make it, believing the present custom of large, rich funerals to be barbaric and wrong. So they put him in a plain "pine box that did not exceed in cost three dollars," and laid him away. The two hundred dollars (and in this latitude three or four times more) that would have ordinarily gone into his funeral, he directed should be put into a fountain where the poor people of the city might come for pure water. We commend the good sense of this young man and his rich parents to all those who are called upon to put away their dead as well worthy of universal imitation.

"Rev. C. C. Cary, writing to the Wesleyan of a good meeting at Monroe, Ga., tells of the reception of members, one of whom, a young lady, came from an immersionist church, and demanded baptism by sprinkling, urging as her reason dissatisfaction with her previous baptism by immersion."—New Orleans Christian Advocate. This is the first case of the kind of which we have ever heard. There must be something wrong somewhere. There are numerous instances of persons "not satisfied with their baptism" in Paedobaptist churches, and asking for immersion, but it has never been heard of before, in these latitudes, that one was dissatisfied with immersion and wanted to be sprinkled. Will not some of the Georgia brethren look into this case, and see how it came about, that any woman in her senses ever could have been dissatisfied with her baptism, when that is done according to what is generally recognized as the only New Testament method?

The Christian Observer, a Presbyterian paper published at Louisville, Ky., completed with its issue of September 2 its ninetieth year. In commenting on this interesting fact the Christian Observer remarks that "at the beginning of the nineteenth century there was not a single religious news paper published in the world." The Christian Observer claims, therefore, to be the first religious newspaper ever published. It is worthy of note, however, that in 1803, ten years before the Observer was established, the Massachusetts Baptist Missionary Society began the issuing of a magazine for the purpose of

spreading missionary news among the people, which perhaps entitles it to be called a "religious newspaper." In the strictly technical sense, however, the Christian Observer is undoubtedly the first of the long line of religious weekly periodicals which have done so much to further the cause of Christ in the world. We regret to note, however, that the Christian Observer, although now in its ninety-first year, has not learned that the Greek word *baptizein* means always and everywhere *immerse*.—Examiner.

## A Pastor Wanted.

Monroe Baptist Church, Monroe, Louisiana, is looking for a pastor. I give up the pastorate here the first Sunday in October. The church is in good condition and out of debt. Give last year for missions, ministerial education, etc., \$592. Pastor's salary, including rent on parsonage, \$1,400. The church needs a strong man, one who can do a great deal of hard work for Christ. Any one desiring information can address C. E. Bynum, O. B. Morton, J. J. Lowrey or G. M. Crook, church clerk.

Please change paper from Monroe, Louisiana, to Benton, Illinois. All correspondents please address me there.

J. S. EDMONDS.

Monroe, La., Sept. 27, 1903.

## Houston, Miss.

Aberdeen Association meets a Providence Church, at McCordy, on Tuesday, Oct. 3, 1903.

Those coming by rail will be met at Prairie M. O. road on the morning of the 13th with conveyance. If anyone informs me that he expects to come at a later date, and will indicate what train he will come to Prairie on, conveyance will be furnished to him. Otherwise no conveyance will meet any train after 10:30 Tuesday, Oct. 13th, 1903.

J. R. SUMNER.

Sept. 21, 1903.

## What?

"Almost everything has gone up except preachers salaries," remarked a very close observer of human events recently. Is it not so? It should not be so. Why is it so brother deacons—THE BAPTIST.

The natural conclusion from the above is that preachers are a commodity on the market, that ought to fluctuate under the laws of supply and demand like all articles of merchandise. But why should deacons be called upon to answer why preachers salaries have not kept pace with all other commodities (?) in the general advance? What have deacons to do with fixing the price on preachers any more than anything else? If it be true, as intimated, that preachers salaries ought to go up as everything else advances in price, I cannot understand why the deacons should be held responsible for it if the salaries of preachers do not advance. Shall we say that there is no law of supply and demand to assert itself in such cases?

J. R. SAMPLE.



## Tradition.

The word means that which is passed along, handed down, delivered from one to another. Other than word of mouth or in writing. Sometimes Paul applied it to those oral and written teachings delivered by him unto the churches for their use, exhorting one to "hold the traditions which they had been taught, whether by word or his epistle," and rebuking another because they "kept the ordinances, the traditions, as he delivered them unto them."

In general the term denotes that which is passed along from one generation to another. Before his conversion Paul was "more exceedingly zealous of the traditions" of his fathers than many of his equals in his own nation. He left this warning: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men."

It is important to remember these two uses of the word. A tradition may be that which is handed down from Christ or God through inspired prophets and apostles to the churches, and written and preserved in God's Book for their use; or the commandment, custom, or ceremony originating with men and passed along from one generation to another.

## AUTHORITATIVE TRADITION

Is tradition ever binding upon the observance of churches? Has it any authority over their religious faith and practice? Its authority depends upon its source.

That which originates with uninspired men, though it may be harmless, or even helpful in some cases, cannot be binding, is wholly without any authority, and should not be required of men. That which is opposed to a divine commandment, and renders it of no effect, should be rejected and resisted. In all Jesus' words: "Thus have ye made the commandments of God of none effect by your tradition."

That which is derived from Christ and his inspired apostles is authoritative. Paul praised the church because they "kept the ordinances, the traditions, as he delivered them," and exhorted another to "stand fast, and hold the traditions which they had been taught." All authoritative tradition is incorporated in God's written Word. Luke says that the messengers to the conference in Jerusalem to decide on what conditions upon which Gentiles should be received into Christ's church, "as they went through the cities, they delivered (passed along, handed over) unto them the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem." Paul praised the Romans because they "obeyed from the heart that form of doctrine which was delivered unto them," and declared unto the Corinthians that he had "received of the Lord Jesus that which he delivered unto them." (Tradition is from the same word here rendered "delivered.") These traditions are binding. No man now can speak for Christ, except as he declares that which he has delivered unto us by his own mouth, or through his inspired apostles.

## TRADITION AND THE JEWS.

They call their traditions the oral law.

They claim that God delivered them unto Moses by word of mouth on Mount Sinai when he gave him the written law. Moses, it is said, taught them to the elders of the people, and committed them unto them as a trust, which they were to pass along to their successors. Besides these oral laws, the traditions of the Jews included the decisions made from time to time by the judges, and the explanations and opinions of eminent teachers. These traditions accumulated rapidly. After the time of Christ they were written in books—the Mishna and its commentaries. They became both precedent and authority. Some of them were regarded as more important and authoritative than the written law. Dr. Broadus quotes the Talmud as saying: "The words of scribes are more lovely than the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty," as declaring that it is a greater crime to "transgress the words of the school of Hillel than the law;" and as exhorting "My son, attend to the words of the scribes more than to the words of the law."

## TRADITION AND ROMANISTS.

In tradition, as in many other things, Judaism has colored the religion of the church of Rome. It holds and teaches that besides what we have in the New Testament the apostles delivered many things to the primitive church by word of mouth only, that these things have been imparted to succeeding churches, and that Christians are as much bound unto their observance as unto the written law. It is unnecessary to trace these traditions to the apostles to make them authoritative. The Pope is the head of the church, the vicar of Christ, and he can ordain and enjoin the law, that he is both source and channel, conveying that which Christ taught and adding all necessary things which he did not personally teach. Concerning these traditions the Council of Trent says: The truth and discipline of the Catholic church are comprehended both in the sacred books and in the traditions, which have been received from the mouth of Jesus Christ himself, or his apostles, and which have been preserved and transmitted to us, by an uninterrupted chain of succession.

## TRADITION AND PROTESTANTS.

Their doctrine may be thus stated: "The Holy Scriptures contain all thing necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." They are fond of quoting Chillingworth's maxim:—"The Bible, and the Bible only, the religion of Protestants." Only that tradition is authoritative which came down from Christ and his apostles, and was written in the Book of God by men as they were guided by the Holy Spirit. Those ordinances and ceremonies and customs which did not come from Christ and his apostles, and which deviate from the Word of God are to be rejected.

Those usages which have passed along from one generation to another, not enjoined in the written Word of God, and not making its teachings void, and are helpful to devotion and service, may be used, but never accepted and enjoined as authoritative.

## TRADITION AND BAPTISTS.

They accept the Protestant theory, and endeavor to conform their faith and practice unto it. They have been less exposed to the dangers of tradition than others, because they have earnestly insisted upon the supreme and exclusive authority of the Holy Scriptures in all matters of faith and practice. To say, however, that they are in no danger is to claim that they are not human. Theories and customs may be perpetuated until men come to allow them the authority of divine truth. Tradition attempts to clothe itself with all the sanctions of truth and of the authority which comes from God. A custom which has the marks of age, and the endorsement of the wise and good, may crowd itself in among fundamental truths and insist that it is equally binding upon the conscience and conduct.

## TRADITION AND INFANT BAPTISM.

Many good people think Baptists neglect their children in refusing to baptize them. Some hold that this ceremony is necessary to salvation, and esteem us as cruel, because we shut out of heaven the little ones who die in infancy. Others regard our opposition to the ceremony as inspired by caprice or dogmatic prepossessions. Such conclusions greatly misrepresent our sentiments, and inflict upon us a painful injustice. Dr. George Edward Steitz, a well-known Lutheran, in his treatise on baptism, in Herzog's Encyclopedia, vol. xv, page 431, asserts that "among scientific exegetes it is regarded as an established conclusion that not a trace of infant baptism can be discovered in the New Testament." The ceremony is a tradition of men, and its universal adoption would make God's commandment void and of none effect which enjoins baptism upon believers in Jesus Christ.

## TRADITION AND INTERPRETATION.

The interpretations of Scripture which have come down to us from our fathers are presumably true, but they can never have the certainty of truth which belongs to the inspired words themselves. Our faith is often shaken in these interpretations; but we need not be disturbed about God's Word if we find some of our accepted interpretations untrue. This will not show the errancy of the Holy Scriptures, but that of tradition in their interpretation. Nothing that our fathers have held can be truth to us until we verify it by the Word of God. We must bring conscience in contact with the authority of God.

H. F. S.

## Our Old Preachers.

BY REV. B. W. BOSDELL.

In studying the conditions that exist well-nigh everywhere concerning the old

preachers I have been impressed with the injury we are doing them and the mistakes we are making.

I want to say just here that I am a young man and feel no special interest in what may be said other than that we do justice to them and the cause of Christ. I have given the subject some study and am convinced of the injury we are doing both these Godly men and the cause.

If you will give the matter proper attention you will find the minds of the churches to be this: they do not want an old man as their pastor but rather choose a young young man for this important and sacred position. You might, perhaps, find exceptions to this, but they are the exceptions and not the rule. Hence, we often see men in their sixties set aside, being claimed to be too old for active service. Who could think of a man of God in the Apostolic age being set aside under similar conditions? Hardly any of us; yet, it is being done today. Consequently I cannot believe our treatment of these noble men exactly right. I believe we are making several mistakes.

First. We are doing these men a very great injury. He has all his ministerial life spent his surplus money purchasing needed books and given his time in their mastery. His money and time are gone. He has a rich mind and a priceless experience but what services can they render, as he is unemployed? They are in his forced position, practically useless to him. He is to face the future as a new man, and in this relation there are for him many uninviting experiences and cruel embarrassments. Many will say: "he did it." No. God called him into active service and man has put him out.

Again, the cause is injured. There has been one burning desire in his bosom and aspiration in his heart and that—efficiency in the Master's cause. All his ministerial life he has been preparing and praying for this happy condition with anticipated joys. He has studied man as man; he has studied his multiplied experiences; he has grown in grace and a knowledge of His Word. These—and these alone—give perfect efficiency to the minister of the Word. Now, at a time when he can do the best service of his life; when he is best capacitated to meet the purpose of his calling; when he is not effective for God—at such a time to set him aside means to injure the cause of Christ.

Again, the churches in thus acting do themselves injury. Where is there an office where the people are to be served but that in filling that office age and experience are held in the highest esteem and as controlling factors? This is always the case. If we want to fill an office of State is this not true? In choosing a physician is this not true? We want age and experience in everything except church leadership and may I say we need it here as no where else. I believe we are grieving the Lord in this demand which is so nearly universal.

What is the spirit that actuates us in making this demand? It is the same that actuates so many people to call for shorter

sermons. The man of sin is against God and doesn't want to hear a sermon, and like the whisky crowd that take that which is nearest what they want, so man naturally wants the sermons as short as possible. However, the ministry feel wholly unjustifiable in giving the demand serious consideration. This spirit that is pervading our churches calling for young and inexperienced men to the rejection of the older, wiser and more experienced is not prompted by the right, but by that spirit that led Rehoboam to reject the counsel of old and wise men and choose that of the young men (1 Kings 12:6-11). I do not believe we should lend the least encouragement to this fad—for indeed it is a fad. God bless the churches that are wise enough to retain the services of these old and precious jewels in Christ's kingdom. These noble soldiers of the cross can be used with greater and greater effect till the day when God calls them up higher.

## Evangelist Frank M. Wells.

Evangelist Frank M. Wells, Memphis, Tenn., closed an eight days meeting with Providence church, Tippah County, with about forty conversions. There were 25 accessions to the church—others will join later. Pastor J. H. Autrey had severe sickness in his family and was not able to attend the meeting at all. Bro. Wells baptized 21 happy converts in the presence of a very large crowd. Two await baptism; one received by letter, and one restored. Great crowds were in attendance and the influence of the meeting reached many miles around.

The church raised Bro. Wells \$57.50 for his services and the prayers of the entire community will follow him wherever he goes.

The Board of Deacons recommend Bro. Wells to the churches of Mississippi in the following manner:

Evangelist Frank M. Wells, Memphis, Tenn., has just closed one of the most successful revivals ever held in Providence church. He is truly a great preacher, clear and forceful in the presentation of God's Word. He is an organizer of forces and a leader of men, and manipulates with great skill. His methods are eminently Scriptural and he makes no effort to count "noses," but demands every one to bring forth fruits meet for repentance.

We commend him most heartily to any pastor or church wanting the aid of an earnest gospel preacher. He is worth all he will cost you.

J. D. HOPPER,  
J. WILLBANKS,  
W. H. CHAMBERLAIN,  
J. D. SMITH,  
Board of Deacons.

## Texas Letter.

Through the courtesy of my friend, Rev. J. P. Hemby, I am in receipt of a copy of the proceedings of the recent Convention at Yazoo City. In looking over the pages of same, I recognize many names, familiar and dear to me. The pictured faces of

Judge Conn and Stacy Lord bring to me some sadly sweet memories. It was not my privilege to know Bro. Lord intimately, which I regard as my personal loss; for he was a most excellent and earnest Christian character. I have long wanted to mention a fact, in connection with his work, to which I believe prominence has never been given. It is this: That to him more than any other one man is the credit due of paying off the debt on the First Church in Jackson. It was by his persistent and heroic efforts, in the midst of unfavorable surroundings, that the money was subscribed and the debt was finally paid. Let this be remembered.

It was my great pleasure, for a time, to be Judge Conn's pastor. I loved him much, as a brother in the Lord. I admired him greatly as a well rounded Christian character. I regarded him as a manly man in all the walks of life.

With reference to matters among us I will say, the prospects are favorable for this to be a great year in the history of Texas Baptists. Encouraging reports are coming up from all parts of our great State. At the recent session of our (the Collins County) association over \$1,000 were handled by the committee on finance. The association promised to make a vigorous effort to raise \$10,000 next year for missions. After buying a horse, wagon and a gospel tent and paying the missionary, the treasurer had a nice little nucleus left with which to begin the work for the future year.

It is with much pleasure I state, that an old Mississippi boy, now the almost venerable Dr. E. E. King, was unanimously made the presiding officer of the association, under whose wise direction the association proceeded with its business matters, with great precision and dispatch, not a dissenting vote was cast in all the proceedings. If you want to see a great convention come over to Dallas in October. More anon, I am yours cordially,

A. J. FAWCETT.

## A Good Man.

By invitation of our pastor Mr. J. E. Byrd from Mt. Olive came over yesterday to arouse our people on the question of Sunday School. Bro. Byrd is said to be one of the best Sunday School teachers in the State and now we think that he is one of the best Sunday School talkers in the State. Bro. Drummonds kindly gave him the forenoon hour and he had a large and attentive audience to talk to. He told us so many good things about Sunday Schools and gave us so much instruction about Sunday School work that we feel we can now push forward in the work with renewed zeal.

We thank God for Bro. Byrd and ask the prayers of God's people for our Sunday School.

C. W. MORTIMER, Supt.

Some men know the coming of the Lord's Day by the arrival of the time to change their shirts.



### Recollections.

A scene at the Baptist Convention has touched a spring-tide called up some olden memories that were covered with dust and cobwebs of time. A few touches of the brush and these are all removed and the pictures shine before our mental vision in all their pristine beauty.

The parents of H. F. Mullins were requested to stand before the vast audience, to receive the respect and admiration due them for having reared so noble a son. Their hearts must have throbbed with gratitude in that hour of triumph. Bro. E. C. Elder when asked if he was not proud of his son, answered, not proud, but oh, so thankful. So these two must have felt like singing the doxology—"Praise God from whom all blessings flow."

Away back in the cities we used to visit in the Pine Bluff community when our brother, W. W. Jones, was pastor of the church. A short distance from his home lived Mr. and Mrs. Tillman. She was short, fat and jolly. He was long, slim and dignified. Never did we see a more striking contrast. We were there once when Bro. Freeman was wooing the fair "Ophelia," and went up one night to see a comet that was said to be visible and went some distance to an open space to get a good view of it. We saw nothing but the "milky way" with its myriads of stars, but we resolved to have some fun, so sent a boy to tell all the others to come quickly and see the comet. Mrs. T. came eagerly for the saying, "where is it—where is it?" We saw a tall figure disappear behind the trees and the others never would acknowledge they had been sold.

In this home we met Miss Cornelia and her preacher husband, Mr. Seth Mullins. We rode in the buggy with him once to an association that was held in this southern extremity of Coahoma County, where the wind sighed through the tall pine trees and the pearly streams meandered through the dense forests. At that meeting we first heard that old fashioned tenor that seems to go away off from the tune and then come back to it in the sweetest symphonies that mortal ear hath ever heard. We did not hear it again till 1885, when away out in North Louisiana we again listened to the strange melody.

The long-forgotten music of other days has swept over the souls of our heart and brought back images of loved ones whom we never more will see till we meet them in the beautiful "beyond." Tenderly, caressingly we consider the memories to their secret recesses in our hearts, there to sleep till some other key shall unlock the door and bid them rise. Perhaps they will rest till the Master comes and bids us all arise in the Resurrection hour.

(Mrs.) E. E. BOLLS.

### My Meetings.

I will send in the report of my meetings, though a little late. Commenced at Arbor Grove the fourth Sunday in July. Bro. T.

R. Paden, of Houston, preached two able sermons for us and I did, in my weak way, the rest of the preaching, and though the weather was rainy we had a good meeting. Six for baptism.

### PLEASANT GROVE.

Commenced here on the second Sunday in August. Weather was bad but a good meeting. Three for baptism.

### HOHENLINDEN.

Commenced the third Sunday in August. Run seven days. Six for baptism.

### WAKE FOREST.

Commenced the fifth Sunday in August. Run seven days. Ten for baptism.

### CUMBERLAND.

Commenced the first Sunday in September. J. S. Phelps preached the word in great power. Fifteen for baptism.

I sometimes hear the suggestion that Brother "A" is the man for us because he stands in with all denominations, which is very good to have a man who is liked by all and is of good report by those without, but are there not other things to consider when we go to call a pastor? Should we be governed by outside influences, or should we be governed by the Holy Spirit to whom we should go and ask guidance on such important questions? We ought to think why this preacher stands fair. Perhaps he is a compromise and don't preach the doctrine. If so, we don't need him. If this is the kind of man he is he may be popular but the cause of Christ will bleed in his hands and trail in the dust. Though if he be a man that holds the truth above his own popularity and gain but at the same time respect others and their rights and is popular on this account, a church is safe in his hands.

J. F. MITCHELL.

### Holly Springs, Miss.

In answer to Bro. J. L. Finley's inquiry through THE BAPTIST as to what had become of the brethren in the northern part of the State, please say to him that as a rule we are a rather busy set of preachers just now, rounding up the close of another associational year. As for myself you may say to him that I am very much in the work at Holly Springs with one-half of my time and the other half I give to churches scattered from here to the Alabama line along the line of the K. C. M. & B. R. R., viz., Birmingham and Leighton in Lee county, and Evergreen in Itawamba county, with an afternoon service out five miles east from Holly Springs at Chewalla Church. I have held all my meetings with very great results. Since the first of the year we have had an increase of membership here at Holly Springs of just 50 per cent. with a good interest developing along all lines of church work. We have purchased a lot to build a pastor's home which cost \$500 and we have \$300 paid on the lot.

Leighton is a mission station. Up to two and a half years ago the Baptists had no preaching there at all. Year before last the State Board employed Bro. S. A. Wil-

kinson, then of Tupelo, and he gave them one Sunday. Last year and this year the Board employed me to serve this work. The first Sunday in last October we organized a church in the school building, with six members. We held a meeting and received six for baptism. Have just closed another meeting there last week and received seven more for baptism and three by letter. Two of the number came from the Methodists. A building committee was appointed looking forward to the erection of a Baptist church house and when we left over there they had raised about two hundred dollars toward the building.

Had a very fine meeting also at Birmingham, Miss., with thirteen accessions. Here we have finished our church which was started some fifteen years ago, but was not finished till recently, viz., ceiling, painting and putting in stove and lights.

No. Bro. Finley, we have not located yet across the border in Tennessee, if we did go over to Covington and assist Rev. W. R. Farrow in a fine meeting at Liberty Church. Farrow is doing a fine work in Tennessee, and we would like to have him back in his native State, where he rightly belongs, but those Tennessee brethren are giving him good treatment.

Bro. Bailey, I may tell you and the readers of THE BAPTIST how Bro. Finley learned me one of the best lessons of my life, when I was in knee pants, when I have more time. I don't guess he has forgotten it, either.

The Lord bless THE BAPTIST and its host of readers.

Yours hopefully,

W. N. SWAIN.

### My Summer's Work.

D. JASPER MILEY.

My first meeting was at Weathersby, assisted by Bro. W. P. Chapman. The preaching was after the usual order of this noble man, sound and forcible. Five by letter, no baptisms.

Will supply them again next year. My second meeting was at Galilee, where I am succeeding Bro. W. H. Boone. Assisted by Brethren Boone, Terry and Burnham. A good meeting. Church much revived. Baptized one.

Have an unlimited call to this church. My third meeting was at Macedonia, assisted by Bro. Fulton. The primary election interfered some, but we had a good meeting. Five baptisms.

Recalled for another year.

My fourth meeting was at Rock Hill. The best meeting in the history of the church. Thirteen baptisms, four by letter. Bro. C. E. Welch did the preaching, and we listened as to one who had "come down from the Mount." Under an unlimited call I continue here.

My fifth meeting was at Sylvaena, where I am serving the third year. Bro. Chapman did good work in assisting me here, and the general opinion is it was the best meeting this church has had for years. Result, nine baptized. Since then, one for

baptism and two by letter. Over a unanimous call I have resigned here to take the work at Mayton, recently given up by Bro. T. J. Miley.

My sixth meeting was at Homewood, where I am serving my seventh year. I have resigned here, as I cannot give them regular Sunday service any longer. I had no help in this meeting, save that of the Spirit, and no visible results.

I expect to preach another series of sermons at Weathersby in October, then my protracted meetings will be over. All praise to the Lord for any good that may have been accomplished through me.

Gunn, Miss. Sept. 22, 1903.

### Cascilla, Miss.

After our good meeting at Cascilla, I went to Bethel in Grenada county and continued the meeting at that place for one week. We thought much good was done. Nine for baptism and one by letter and the church apparently more closely united and quickened into more active life. I baptized two old confederate soldiers. One of them "went up out of the water" praising the Lord. Three old soldiers over 60 years of age were converted at the meeting, one of whom and his wife are yet to be baptized. I am now in a meeting with Bro. G. L. Martin. Three little girls were received for baptism last night. Bro. J. F. Hailey made a startling announcement in his report of his Summer meeting. He says that, "Summer has been cursed with preachers, some of whom ought to be in the penitentiary." I enjoin a list of the ministers who have preached in the Summer, (Ephraim) church, not including the 5th Sunday Conference. Elders J. F. Hailey, C. H. Mize, E. A. Copeland, W. M. Hicks, J. D. Rice and J. F. Graham. The last two were pastors. Now the joke is, How many, and who of this list ought to be in the penitentiary?

Now if Bro. Hailey knows whereof he affirms he would confer a lasting benefit on the people at large by bringing his "energies to bear" on this matter and exposing the wolves in sheep's clothing.

JOEL D. RICE.

### Flora Dunbar.

The bell had rung and all the children went trooping into the school room for Miss Ann Dexter was very strict, and her thin lips seemed always ready to say, "Order children." After all the others had taken their seats, one little boy sauntered in, took his seat in an awkward manner and upset a bottle of ink.

"James Loring you can remain after school," said Miss Ann. She took up the Bible, read a few verses and then asked God's blessing upon the day's work. I cannot say that her petitions went higher than the top of the house, but certain it is, they did not mellow the heart of James Loring.

His father had come home drunk the night before and because he was angry with his wife, had given James a beating. He had eaten a very scant breakfast and

since daylight had been at work trying to prepare their little garden for the reception of seeds.

Flora Dunbar knew all this, for he lived near her home; she felt sorry for him, but he was so repulsive in his ways that she had never felt impelled to even speak a kind word to him. The day before, however, her school teacher had asked the class if they had done anything to help those around them. Flora could not dismiss the subject from her thoughts, and many times she had wondered if she could do anything for James. Now, as she looked at his sullen face and sneering lips, she almost shuddered at the thought of approaching him. At recess Flora went to his desk, quietly moved his books and washed off the ink stains. Then she asked him if she could help him with his lesson. He looked at her in an incredulous sort of way as though she was making sport of him. Something in her kindly eyes reassured him and he got his Grammar and turned to the lesson. Carefully she went over it—explaining and simplifying until he said he understood it. Now James she said, I want to be your friend and you must come to me when you are in trouble and I will help you all I can. The boy's eyes filled with tears but his heart was too full for words.

Flora then went to Miss Dexter, who had been busy writing, and laying her hand gently on her arm she said, "Won't you please let me remain after school, and excuse James?" The teacher raised her eyes in astonishment at the request, but Flora told her how the question her Sunday-school teacher had asked had troubled her heart, and made her desire to do something for others. I know what a hard lot James has, for his father is a drunkard and often beats him very cruelly. I hope to help him if I can. Miss Ann's feelings were deeply stirred for although she was so stern, she was a Christian.

Flora, you have made me ashamed of myself and if you will let me, we will work together to help him and others who need our comfort and sympathy. Thus the good work was begun and the next chapter will develop its results.

### SECOND CHAPTER.

Ten years have passed and many changes have been wrought. Flora Dunbar's influence has been for good through all these years. Many a sorrowing one has been comforted by her gentle words, many an erring one led back to the path of right, but on none has it been more helpful than on James Loring.

Miss Ann no longer teaches the little village school, for the minister met her so often by the sick bed that he learned her true worth and decided he needed her in his own home, and today she is better understood and better loved than ever before.

The little village is now a flourishing town with its railroads, street cars and electric lights. The little red school house is gone, but in its place is a flourishing Academy and sweet Flora D. is one of the teachers. Today a spirit of sadness per-

vades the school, for this dear girl is very ill. Children passing along the street speak in subdued whispers and the doctor looks anxious and troubled. By her bedside sits Miss Ann ministering so tenderly to the suffering one, and often her thoughts revert to that day in the school room when they laid their plans for future work.

More has been accomplished than they ever dreamed of, but still the work goes on. Now there is a great Temperance movement on hand and Flora is one of the leading spirits. Miss Ann tells her joyfully of those who have signed the pledge and tomorrow James Loring is to deliver an address at the town hall. Why did the sick girl's cheek flush—why that happy smile that rested upon her face? Does that name cause the heart to throb more quickly? These questions passed through Miss Ann's active brain, but she kept her own counsel like the wise little woman that she was. When the doctor came up he said, "You are a fine nurse, for see my patient has some color in her face" and her circulation is greatly improved.

The address next day stirred the town; some opposed but many more endorsed his thrilling words and when he alluded to his sorrowful youth and his mother's untimely death by a father's drunken hand, many wept in sympathy. In ecstatic tones he said, "God bless woman, and yonder is one who helped to raise me from the depths of despair." Miss Ann's eyes fell but her heart was filled with joy unspeakable.

That night as he sat by Flora's bedside holding her little hand in his, he said, but for you darling I might now be filling a felon's cell. I was so embittered and so hopeless I am afraid I should have grown desperate and made a wreck of my life. Upsetting that ink bottle was the dawn of a new day to me and he tenderly kissed the little hand that nestled like a bird in his own broad palm. Now make haste and get well, for a cozy cottage awaits my good angel, my inspiration, my wife. (Mrs.) E. C. BOLLS.

### Talk With Jesus.

O 'tis sweet to talk with Jesus  
At the early dawn of day,  
When the weary form is rested,  
And the cares have passed away.

O 'tis sweet to talk with Jesus  
In the brilliant noon-tide glare;  
It is then we need His presence  
To avoid the tempter's snare.

O 'tis sweet to talk with Jesus  
In the gentle twilight hour;  
Sweet to feel our souls uplifted  
By the soothing heavenly power.

O 'tis sweet to talk with Jesus  
In the solemn hush of night;  
He can hear the faintest whisper  
And will flood our souls with light.

O 'tis sweet to talk with Jesus  
At any moment, night or day;  
Thank Him for His great salvation  
And the privilege to pray.

Hazlehurst, Miss.

C. B. B.

Send on your subscriptions for THE BAPTIST, also orders for books. This is a good time of the year in which to pay for them.



## SUNDAY SCHOOL LESSON.

W. A. ROBINSON.

2 Sam. 6:1-22. October 4, 1903.

## David Brings Up the Ark.

Golden Text—*Blessed are they that dwell in thy house.* Ps. 84:4. The Psalmist here makes a spiritual application of an official relation. They that dwell in God's house are supposed to be true worshipers, hence the lesson for us is that the true worshiper is blessed by God. Truly Godly people are happy regardless of their surroundings and conditions.

1. *Again David gathered all the chosen men of Israel, thirty thousand.* It is very likely that the event recorded in Samuel are not in the order that they really occurred. When David became king of all Israel the Lord directed him to rid the land of the Philistines, which he did. He found religion at a very low ebb, and so he counseled with the Lord and the leaders of the people, but especially with the Lord.

2. *And David arose, and went with all the people that were with him.* He is their political leader and also their religious leader. God's officials are a great blessing to any nation. From Baale of Judah, an ancient name for Keijath-jearim. To bring from thence the Ark of God. The ark was a symbol of God's immediate presence but had long been neglected. *Whose name is called the Lord of hosts that dwelleth between the cherubim.* The Lord is the one universal, supreme sovereign.

3. *And they set the Ark of God upon a new cart.* This was contrary to the law (Num. 6:15), which required that it should always be carried by Levites, and veiled from their eyes. It is always best to obey the Lord literally. *And brought it out of the house of Abinadab, that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the cart.* The ark had been left here seven years before and David desired to restore it to its place.

4. *And they brought it out of the house of Abinadab, which was at Gibeah accompanying the Ark of God; and Ahio went before the Ark.*

5. *And David and all the house of Israel played before the Lord.* David and the special representatives of the people made this a triumphal procession. *On all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels and on dances, and on cymbals.* David believed much in music, and consecrated these instruments to God's praise.

6. *And they came to Nachon's threshing floor.* This place is unknown; and there is confusion about the meaning "Nachon." Uzzah put forth his hand to the ark of God and took hold of it. The roads are very rough in Palestine and the stumbling of the oxen possibly came near throwing the ark to the ground.

7. *And the anger of the Lord was kindled against Uzzah.* But the Lord's indignation. His hatred and determination to punish it. *And he smote him there*

for his error: and there he died by the ark of God. It was forbidden men to touch the ark, and as all this procedure was a careless regard of the Law, God made an example of Uzzah, because he stood as a representative. Leaders are more responsible than the followers.

8. *And David was displeased, because the Lord had made a breach upon Uzzah.* David had not intended to do or cause his people to do anything disrespectful toward the Lord. This tragic death broke up all his plans and humiliated him before the people. *And he called the name of the place Peretz-uzzah unto this day,* meaning great calamity.

9. *And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me.* It is very commendable in David that when he went wrong in any thing he still desired to do God's will. His heart still yearns for the ark of the Lord.

10. *So David would not remove the ark of the Lord unto him into the city of David.* He wants time to consider his error and learn why the Lord is displeased. *But David carried it aside into the house of Obed-edom the Gittite.* He was utterly unwilling that it should be abused, and so he provides shelter for it. He was possibly a Levite.

11. *And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household.* Instead of the ark being a curse it proves a blessing, but before it is removed David learns the law concerning its removal.

12. *And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.* So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

## Bogue Chitto Association.

The tramp had the pleasure of attending this body, which convened with the Smyrna Church on Saturday, 26th inst. Bro. I. H. Anding was re-elected moderator and S. C. Walker was re-elected clerk, and Geo. Simmons treasurer. The introductory sermon was preached by Bro. A. P. Pugh, of McComb City. The sermon was heartily received and enjoyed by the brethren.

This is a noble body of consecrated toilers in the vineyard. The resident ministers present were: I. H. Anding, S. W. Sibley, I. Allman, J. B. Quin, J. A. Scarborough, W. R. Johnson, J. L. Price, A. P. Pugh, J. H. Lane, E. W. McLendon, E. M. Schilling, Norvel Fortenberry and B. N. Hatch. Visitors: A. V. Rowe, J. J. W. Mathews and ye scribe.

The usual reports were read and the discussions were dignified and earnest. One must needs be impressed that these men are about the Master's business. The chairmen of committees were appointed at the previous session, and mostly laymen. All were good, but that on ministerial support was exceptionally fine. A resolution prevailed asking for its publication in THE BAPTIST. Nearly if not all the churches re-

ported revivals and many additions to the churches. Forward is the watchword of these noble workers.

Secretary Rowe was at his best, and thrilled the people with his addresses on missions. Sabbath, A. V. Rowe occupied the house and S. W. Sibley the stand at 11 o'clock. At 2:30 I. H. Anding occupied the house and O. M. Lucas the stand. Monday was a busy day. In great harmony and brotherly love the reports were discussed and the body adjourned at 4 p. m. to meet with the Enon Church on Thursday before the 4th Sunday in September, 1904.

O. M. LUCAS.

P. S.—Collection was taken for the orphans but did not get the amount raised.

## Hinds County Sunday-school Convention.

The Hinds County Sunday-school Convention is hereby called to meet in Edwards at 9:30 o'clock a. m., on Thursday the 22d day of October next. All Sunday-schools in the county of whatever name are asked to send delegates to this meeting and also have full and accurate statistical reports giving the following information: Name of School, denomination, name of Superintendent, number of officers and teachers, number of scholars, number in Home department, and any other facts which may be of interest.

W. A. MONTGOMERY, Pres.

## Antioch Dots.

At our regular meeting the third Sunday in September, we had as usual two services, and Bro. Ellis preached earnestly to an attentive audience. Monday morning Bro. Sproles came and remained two days. What a precious privilege it was to listen to him! Our pastor had tried to prepare us for the great feast in store for us, but when he came we found that "the half had never been told." It was not the symphony of his sentences or the beauty of his diction, but he held up Jesus, the Son of God, as our friend, our Savior. In tender, tearful tones he urged sinners to come to Christ and accept salvation.

He took us back nearly two thousand years to that great pentecostal feast, when Peter held up this same Jesus and three thousand souls were brought into the kingdom. He took us to the Jordan where the great Baptist carried Him down into the water, and a voice from heaven said, "This is my beloved Son." How His words burned into our hearts and our souls throbbed in magnetic sympathy as he stood behind the cross, and begged children to come and receive the blessing. Two bright boys came forward and he laid his trembling hands upon their heads. They will never forget his touch, and his loving words will linger in their hearts, a blessing and a safeguard.

The church is hoping and praying that they will take a stand on the Lord's side, and some day become faithful ministers of the Gospel. We are so thankful that Bro. Sproles came to us. Perhaps it will be a

Oct. 1,

1903.

comfort to him in his feebleness and suffering to know that many of us have resolved to be more consecrated to the Master, whom he so faithfully serves.

After the service closed at the church-house we repaired to the water, and pastor Ellis baptized two hopeful converts, who give promise of becoming earnest toilers in the vineyard of Christ.

(Mrs.) E. C. BOLLS.

## How They Did It.

It was this way: The pastor moved into his home and every day for a week somebody came and brought something nice, and then they united and sent groceries and good things by the buggy loads, until the pastor's pantry was filled to overflowing and every time they came they would say "we are glad we can do this." These little kindnesses make life worth living, fill a preacher's heart with gratitude and encourage him in his work. A good people and a happy pastor.

L. G. GATES.

Senatobia, Miss., Sept. 24, 1903.

## Good Words.

DEAR BRO. BAILEY:

After a vacation season delightfully divided between recreation and work, I leave the beautiful Tennessee Mountains tomorrow for my home and post of duty in Old Kentucky.

As often before, I have found this an ideal summering place, and we all go back to Louisville greatly profited by our sojourn here. A letter from Dr. Mullins announces a Faculty meeting on Monday and prospects of a good opening for the Seminary. I trust our bright Mississippi College men will be on hand and do their alma mater credit.

Yours truly,

GEO. B. EAGER.

Monteagle, Tenn., Sept. 25.

## Harmony Baptist Institute.

The very place for boys and girls, who wish educational training but who have not the means to attend more expensive schools in larger places.

The papers give notice that many young ladies are denied admittance to many of the higher schools for girls because of lack of room.

While Harmony Baptist Institute is not a College, it carries its students well into higher work and thus enables them to finish their College courses with a less expenditure of time and money.

By entering this school now, young ladies who are denied admittance to Blue Mountain and such schools will not lose their years work.

While this school does not do the work of such Institutions, still it will carry them some distance into their courses and thus will enable them to complete their college work in less time.

The school has as principal, Mr. J. F. Parkinson, a teacher of experience and one holding the B. A. degree from Mississippi College, W. W. Venable, A. B., Miss Mittie Morris, a graduate of Blue Mountain, besides Music, Art, Elocution and Primary teachers. All of the teachers employed

have had experience and confidence is placed in their ability. The school is located at Lena, eighteen miles north of Forest, in a prosperous, moral and healthful community.

The necessary expenses are very small, board being obtained for seven or eight dollars per month.

For Catalogue address Dr. A. L. Morris, President of Board of Trustees.

## College Tidings.

Last session's enrollment was the largest in the history of Mississippi College—300! At Christmas last year the number had reached 271. At this writing, this session's enrollment has reached 281. We ought easily to reach 300 this year by Christmas. New students are coming in every week and others are writing for catalogues. Let all who expect to come arrange to come at the earliest possible date before the classes get too much the start of them.

We have 30 young preachers. The treasury of the Board of Ministerial Education is empty. We shall need about seventy-five dollars a month.

Yours to serve,

W. T. LOWREY.

Clinton, Sept. 29th, 1903.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White; some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## The Supremacy of Love.

The belief that love is the greatest thing in the world may be called a growing conviction. The more mature the mind of mankind becomes, the clearer is its verdict to this effect; and, this is the judgment of those most entitled to express an opinion. Interior minds have, indeed, different ideals; and in earlier ages, other qualities were placed far before love. Thus, strength long had its worshippers, and it will always have them among the immature and unreflecting, who bow the knee to physical development and material resources.

At a more advanced stage, cleverness was considered the greatest thing in the world; and there are still multitudes who testify unbounded admiration for the intellectual force which can crush an adversary, or the adroitness which can circumvent him. But, while the notoriety of the hour may rise loud round those distinguished for strength and cleverness, it is

found, when the clamor subsides, that the abiding homage of the human heart can be given only to those who have served their circle or their generation with the ministry of love. "Love never faileth."

But even those kinds of affection which have been less celebrated have their honor and value. The love, for instance, of brother and sister may be of exquisite tenderness, as it may be of priceless profit to both parties, when he, the stronger, learns gentleness by stooping to her weakness; and she, the weaker, acquires courage and strength in the effort to keep step with his career. There are in human life few figures more touching than such a sister as Dorothy Wordsworth, the companion of one engaged in achieving a difficult and noble lifework in the eyes of the world, which she is furthering all the time with the ministry of frugality, practicality and good sense, content to remain invisible in the background, her unselfish heart satisfied with the honors that are falling upon him.

The love of friends has had ample justice done to it from the time of David and Jonathan down to our own time, when Alfred Tennyson has, in "In Memoriam," raised to his friend, Arthur Henry Hallam, a monument more enduring than brass. In this poem we see what friendship can do to quicken anyone's best powers and to develop all that is noble in character; for a superior friend's generous expectations are a standard to which one's own achievements must strive to rise, while, if his character is of the right stamp, his presence serves as a second conscience, administering the requisite check when one's own conscience is for the moment remiss, and forming a tribunal before which one cannot appear with a base purpose. —Watchman.

## The Sculptor's Hand.

Would we remain but a lump of clay,  
Our souls of beauty bare,  
Or let the Sculptor have His way,  
And grave His image there?  
God help me e'en the knife to bear—  
If in thy hand it be—  
And needed to mould and fashion there,  
A nearer likeness to Thee.  
I'll gladly trust this Sculptor's hand  
To mould my mortal clay,  
For I would not stay just as I am,  
But grow from day to day.  
If I can greater beauty gain,  
I'm willing the price to pay.  
And enter in a crucible of pain,  
To melt the dross away.

I am willing to accept sorrow, distress,  
If needed to make me good;  
I would have none but the very best,  
Of noble womanhood.  
I would strive for the purest worth,  
Lift my standard high;  
Not let it drag upon the earth,  
But sweep the sunlit sky,  
And having reached this lofty plane—  
This aerial height above—  
I will live with the noblest aim  
In an atmosphere of love.  
So that the life the Sculptor planned,  
Lived in steadfast duty—  
When returned to its Creator's hand,  
Will not be marred in beauty.

(Mrs.) WM. WILLIAMS.

Hazelhurst, August 21st 1903.





## Cancer Cured.

Dr. R. E. Woodard, Little Rock, Ark.  
Dear Doctor:—The cancer in my nose is entirely well. I feel like a new man. The Oil Cure is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,  
M. J. F. F. F.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, pneumonia, eczema, skin diseases, all eye diseases, nose and throat, and all other diseases. It is a simple, safe, and effective remedy. It is sent free of charge to all who are afflicted with these diseases. It is a great blessing to all who are suffering from these diseases.

Enclose stamp for return of Oil Cure or address to Dr. R. E. Woodard, 506-508 Main St., Little Rock, Ark.

## Meetings of Associations.

Red Creek—Ebenezer Church, Perry county, 4 miles east of Perry, S. L. R. R., Saturday, September 26, 1903.  
Bogue Chitto—Sumner Church, three miles east of Hattiesburg, Saturday, September 26, 1903.  
Bethel—Smyma Church, 10 miles east of Hattiesburg, Saturday, September 26, 1903.  
Rankin County—Fanning Church, eleven miles north of Brandon, Saturday, September 26, 1903.  
Yazoo—Mission Church, near Winona, Wednesday, September 24, 1903.  
Calhoun—Gaston Church, three miles east of Yazoo, Wednesday, September 30, 1903.  
Carey—Centerville, Friday, October 2, 1903.  
Chester—Spring Hill Church, 10 miles northeast of Oshtemo, Friday, October 3, 1903.  
Ebenezer—Bethel Church, Covington, county, Saturday, October 3, 1903.  
Lawrence County—Whitaker Church, five miles east of Mt. Vernon, Saturday, October 3, 1903.  
Liberty—Center Ridge Church, Saturday, October 3, 1903.  
Oktibbeha—Arkadelphia Church, Lauderdale county, Saturday, October 3, 1903.  
Deer Creek—Leslie Church, one and one-half miles from Inverness, S. L. R. R., Tuesday, October 6, 1903.  
Hobbschitto—New Park Church, Hancock county, four miles northeast of Nickolson, Wednesday, October 7, 1903.  
Yalobusha—Castilla Church, two miles west of Hardy Station, Thursday, October 8, 1903.  
Mississippi—Liberty Church, Friday, October 9, 1903.  
Central—Utica, on the Yazoo, S. L. R. R., Friday, October 9, 1903.  
Louisville—Louisville Church, Saturday, October 10, 1903.  
Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.  
Salem—Mt. Nebo Baptist Church, Saturday, October 10 (P), 1903.

Pearl Leaf—Leaf River Church, nine miles east of Collins, G. & S. L. R. R., October 10, 1903.

Magee's Creek—Union Church, three miles north of Tylertown, Saturday, October 10, 1903.

New Liberty—Mt. Zion Church, twelve miles south of Raleigh, Tuesday, October 13, 1903.

Aberdeen—Providence Church, Chickasaw county, Tuesday, October 13, 1903.

Cold Water—Byhalia Church, C. & M. & B. R. R., Wednesday, October 14, 1903.

Sispy—Shiloh Church, 4 miles northeast of Splunge, Monroe county, Thursday, October 15, 1903.

Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.

Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.

Lauderdale County—Oak Grove Church, two miles east of Meridian, October 16, 1903.

Choctaw—Antioch Church, Kemper county, Saturday, October 17, 1903.

Hopewell—Ridge Church, Saturday, October 17, 1903.

Leaf River—Cedar Grove Church, Greene county, Saturday, October 17, 1903.

Tombigbee—Fair View Church, ten miles northeast of Fulton, Saturday, October 17, 1903.

Trinity—Cumberland Church, seven miles northwest of Mahan, Wednesday, October 21, 1903.

Lincoln County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.

Harmony—Good Hope, Leake county, twenty miles north of Morton, Friday, October 23, 1903.

Beware of Ointments for Catarrh That Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them.

Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists; price 75c per bottle.

Hall's Family Pills are the best.

Union Pacific R. R. Co.

—AND—  
Southern Pacific Co.

CHEAP COLONIST RATES

—TO—  
California and the Northwest

From September 15th to November 30th, 1903.

Ask for particulars.

J. F. VAN RENNELAER,  
General Agent.

13 Peachtree St., Atlanta, Ga.  
R. O. BEAN, T. P. A.  
G. W. ELY, T. P. A.

## Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

## A TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Gulf & Ship Island Railroad Company.

THE ONLY DIRECT LINE

—TO—  
GULFPORT, MISS.

The Newest and Best Port on the Gulf Coast

Through Buffet Sleeping Car Service Just Inaugurated Between

MEMPHIS, TENN., and GULFPORT, MISS. VIA

Illinois Central Railroad, Jackson, and Gulf and Ship Island Railroad.

SCHEDULE.

No. 5. No. 3. No. 1.

Leave Jackson: 3:00 p. m. 4:30 a. m. 5:00 a. m.

Leave Hattiesburg: 6:50 p. m. 8:15 a. m. 7:42 a. m.

Arrive at Gulfport: 10:00 p. m. 11:15 a. m. 9:50 a. m.

No. 2. No. 4. No. 6.

Arrive at Jackson: 11:55 p. m. 2:15 p. m. 10:00 p. m.

Leave Hattiesburg: 9:12 p. m. 10:20 a. m. 7:25 p. m.

Leave Gulfport: 7:00 p. m. 6:55 a. m. 4:00 p. m.

Gulfport and the waters of the Gulf but twelve hours from Memphis.

Close connections with Illinois Central at Memphis to all points East, North-west and Southwest.

Gulf & Ship Island trains are arranged to make close connections with the L. & N. R. R. at Gulfport, Miss. N. O. & N. E. at Hattiesburg, Laurel and Lumberton, and A. & V. V. S. & P. and the I. C. at Jackson.

S. D. BOYLSTON,  
General Passenger Agent,  
Gulfport, Miss.

Go to your Druggist and get a bottle of

Parker's

Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

## THE NEW ROAD.

THE MOBILE, JACKSON AND KANSAS CITY,  
The New Way.

has newly appointed and up-to-date equipment which make travel a pleasure to its patrons. It is the shortest route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or L. B. SULLIVAN, General Passenger Agent, Mobile. Coupon Tickets on sale to all points.

## Money saved is money made.

\$250 BUYS A PAIR OF FAMOUS

Autograph SHOES

THE EQUAL OF ANY \$300 SHOE

ON THE MARKET TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LYNCHBURG, VA.

LOW RATES VIA

FRISCO SYSTEM

TO

Eureka Springs

ROUND TRIP \$7.00

Kansas City

ROUND TRIP \$9.00

DENVER, COLORADO SPRINGS

ROUND TRIP \$20.00

THROUGH SLEEPERS.

Tickets on sale August 15th. Write for full information.

J. N. COZNATZAR, Gen. Ag't, Memphis, Tenn.

The *Hacon Andrew Colleges*. In the *Crusade* In This Country

NEW ATALOG NOW READ

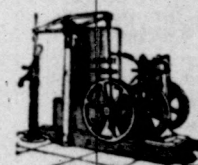
The South's Greatest Schools of Business

J. Ferguson, Prin., Meridian, Miss.

Can't Supply Demand. Enter now!

The home of correct methods. Penmanship taught by the best penmen in the South. Teachers are graduates of the leading Colleges and Institutions of America, and have had long experience in their respective specialties. The principal at Meridian, Miss., has had experience in one of the largest mercantile houses in the State, taught several years in literary schools, and principal to several years of one of the leading business colleges in the South. Students are prepared for the best positions, and graduates are holding highest positions of trust and honor everywhere. Hundreds of them are making more money monthly than their courses cost them. The demand for bookkeepers, stenographers, and general office help, is greater than it has ever been at any age. Write today for new catalogue and general information. Address, J. J. FERGUSON, Prin., Meridian, Miss.

## BLAKESLEE PUMPING OUTFIT.



This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use. Why not have a water works plant of your own at a small cost, and this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work. The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water works plants for city service. Will be pleased to furnish any additional information on request.

WHITE-BLAKESLEE MFG. CO.,  
Builders of The Blakeslee Gas and Gasoline Engines and Connected Outfits.  
Birmingham, Ala.

PIANOS, ORGANS AND SEWING MACHINES ON FREE TRIAL!!!

ELEGANT CENTURY UPRIGHT PIANO, \$125. Warranted 25 years; sent on free trial.

ELEGANT PARLOR ORGANS, \$25 UP. Warranted 25 years; sent on free trial.

ELEGANT CENTURY SEWING MACHINES, BALL-BEARING, \$12. Warranted 25 years; sent on free trial. CASH OR EASY MONTHLY PAYMENTS.

FREE! We trust honest people located in all parts of the world. FREE! Direct from factory to homes at factory prices.

WRITE FOR FREE CATALOGUE.

CENTURY MFG CO. DEPT 1066, East St. Louis, Ill.

CASH OR CREDIT. Catalogue FREE. PRICE \$33.50

It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$33.50; Cash or Easy Monthly Payments. We trust honest people located in all parts of the world.

Write for Free Catalogue. MENTION THIS PAPER.

CENTURY MFG CO. DEPT 1066, East St. Louis, Ill.

GOOD COAL For Domestic or Factory use. A single car load at Wholesale Prices. Write us. Muscogee Coal Co., Birmingham, Ala.

BELLS Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, Ga.



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has confronted a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services, this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion; then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

## Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300 STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

350 is the number of students wanted next session. This is the old reliable, founded in 1826.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

BARRED P. ROCKS

Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. 1 SAT ISFY MY CUSTOMERS.

W. R. TATE, Goodman, Miss.





## Department.

W. P. EDITOR.

### The Daily Baptist.

Monday, Jehovah's Witnesses contrasted Isaiah 44:1-2 with Exodus 20:3-5.

Tuesday, Cyrus contrasted Isaiah 44:21-25 with Isaiah 46:9.

Wednesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Thursday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Friday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Saturday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Sunday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Monday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Tuesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Wednesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Thursday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Friday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Saturday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Sunday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Monday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Tuesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Wednesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Thursday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Friday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Saturday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Sunday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Monday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Tuesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Wednesday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Thursday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Friday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Saturday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

Sunday, Jehovah's Witnesses contrasted Isaiah 45:1-2 with Isaiah 46:9.

—If you do not care to have a B. Y. P. U. organization in your church, get you up a "The Gospel in the Psalms" class anyhow, just as you have a "Bible Class" in your Sunday School, only don't have it in connection with your Sunday School. Have it at some private house, even if you do not care to meet at the church. Let the pastor be teacher. If your prayer meeting is on the drag, as nine out of every ten are, have it on your regular prayer meeting night, and in connection with your prayer meeting. This is not the best way but it is a good way. Don't moralize nor theorize about it, just go right into it—it is rich.

## FROM the JAWS OF DEATH.

**Sufferers From the Dread Disease of Dropsy Frequently Imagine Their Cases Incurable and, Despairing of Aid, Die Within Easy Reach of Help.**

THE FOLLOWING ILLUSTRATION SHOWS WHAT MAY BE DONE FOR AN EXTREME CASE.

Forsyth, Ga.

Dr. S. T. Whitaker, Atlanta, Ga.

Dear Sir—I would like to testify for the benefit of any one who may be suffering from Dropsy, that my wife was very low with it, being enormously swollen. I don't think any one ever was in such a precarious condition as she, who recovered. Every one that knew her believed she would die. Her measure at the time you began treatment was five feet three inches. Your treatment gave her instant relief and effected a positive cure. It has been six or seven years since treatment, and there has been no sign of it since.

I hope these few lines from us may cause some sufferer with Dropsy to call on you, as I think it wise in any one suffering with this trouble to place their case in your hands for treatment.

Yours truly, C. G. BRITT.

Thousands of grateful patients stand ready to testify to the wonderful results accomplished by Dr. Whitaker in the treatment of Dropsy. Trial treatment free. Immediate relief guaranteed. Give age of patient and history of case.

(Send to C. C. Dept. for sample of an absolute cure for Catarrh, Cold in Head and Hay Fever.) Address,

**DR. S. T. WHITAKER,**

41 E. Irwin St., Atlanta, Ga.

**Dr. H. H. HARRISON,**

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrison's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

## A Perfect Laxative

is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. **MOZLEY'S LEMON HOT DROPS**, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

## Mozley's Lemon Elixir

Stock lick it. No dosing, No drenching.



Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them. Sold by all dealers, everywhere. Price 25c. per brick.

Sole manufacturers, **Blackman Stock Remedy Co., Chattanooga, Tenn.**

## PATENTS

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the **Scientific American**.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newspapers.

**MUNN & Co., 361 Broadway, New York**

Branch Office, 25 E. F. St., Washington, D. C.

## ...THE MODEL... Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains

Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses with 150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

**Only \$1.50.**

This price includes twelve blank Church Letters. It is published and for sale by the

**THE BAPTIST,**

JACKSON, . . . MISS.

## Manager Wanted.

Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced; position permanent. Address **Manager, 610 Monon Bldg., Chicago, Ill.**

## BAPTISMAL PANTS.

STANDARD QUALITY at FACTORY PRICES.

Write to **THE BAPTIST, JACKSON, MISS.**

## Teachers' Interstate Examination Course.

Teachers wishing to prepare for examinations should write at once to Prof. J. L. Graham, LL.D., 152 154 Randolph Building, Memphis, Tenn., for particulars concerning his special Teachers' Examination Course.

This course is taught by mail, and prepares Teachers for examination in every State in the Union. Leading educators pronounce it the best course ever offered to the Teaching profession, and all Teachers wishing to advance in their profession should immediately avail themselves of it. Enclose stamp for reply.

## Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of **THE BAPTIST**:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address **DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.**

## BIG 8

Chain of 8 Colleges owned by business men and endorsed by business men. Fourteen Cashiers of Banks are on our Board of Directors. Our diploma means something. Enter any time. Positions secured.

**Draughon's Practical Business College,**

(Incorporated, Capital Stock \$300,000.00.)

Nashville, Tenn. U. Atlanta, Ga. St. Louis, Mo. S. Montgomery, Ala. Little Rock, Ark. A. Galveston, Texas. Shreveport, La.

For 150 page catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee graduates to be competent or no charges for tuition.

**HOME STUDY:** Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for the **FREE BOOKLET on Home Study.** It's free.

## NEW INVENTION!

Write for and receive, **Special Offer this month.** Our new **Quick Folding Vapor Bath Cabinet**, finest produced. Everybody delighted. Enjoy at home for 25 cents all the marvelous benefits, invigorating, curative effects of the famous Turkish Bath. Open the 5,000,000 skin pores, purifies the entire system. Saves Hot Springs. Prevents disease. Saves Dr. bills. Cures rheumatism, Nature's simplest remedy for colds, grip, rheumatism, arthritic pains, blood and skin diseases, kidney trouble, children's diseases and female ailments. Guaranteed. Sent on 30 days' trial. \$10.00 in 30 days. Money refunded, materials, general agent. The **World Mfg. Co., 82 World Building, Cincinnati, Ohio.**

## Central Association.

Central Association will convene with Utica Church at 10 a. m., October 9th. Let all messengers be promptly present at that hour. Send your name at once to Pastor R. A. Cohron stating whether you will go by public or private conveyance. See notice in **THE BAPTIST** of August 27.

P. A. HAMAN, Mod.

## What About It?

The following I borrow: When one believes in Jesus he is saved from the power, guilt and practice of sin; and then (when he believes).

He then can, and must obey the law or, like Adam, he will fall from grace. If he obeys continually to the end, as he can and ought, he will continue saved. Sadly, P. A. HAMAN.

## The Consumers.

The following from the ever fruitful columns of the Union Signal has a lesson to be remembered:

Two old pals met on the street. "I saw you in the liquor men's parade Tuesday."

"Oh, Yes."

"Now tell me about it. Who were those fellows in front on horses?"

"Why those were the wholesalers."

"Well who were those fellows in carriages?"

"Those in plug hats, smoking big cigars?"

"Yes."

"They were the distillers and brewers."

"Who were those fellows walking there with the white plug hats, white coats, and gold-headed canes?"

"They were the retailers."

"Who were the fellows that brought up the rear?"

"Fellows with red noses and fringe on their pants—the crowd that I was with?"

"Yes."

"O, they were the consumers."

—Clipped from the **Alkaloidal Clinic.** H. A. J.

Morton, Miss.

## TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

**AMERICAN TEACHERS' ASSOCIATION,** J. L. GRAHAM, LL.D., Manager 152 154 Randolph Bldg., Memphis, Tenn.

## GOOD COAL

For Domestic or Factory use. A single car load at Wholesale Prices. Write us. **Muscogee Coal Co., Birmingham, Ala.**



Our money winning books, written by men who know, tell you all about

## Potash

They are needed by every man who owns a field and a plow, and who desires to get the most out of them.

They are free. Send postal card, **GERMAN KALI WORKS, 98 Nassau Street, New York.**

## Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a business education and wish to become a Stenographer, Typewriter, Bookkeeper or Banker, write to us for our free catalogue.

**The Lanier Southern Business College**

Macon, Ga., and 28 1/2 Peachtree Street, Atlanta, Ga.

## Blakeslee Pumping Outfit.

Archie's and efficient equipment that can be directly connected to a pump and will supply sufficient water for general farm and household use is the Blakeslee Pumping Outfit. An illustration of which is presented herewith.

Those who desire to have their own water-works plant at a small cost will find the Blakeslee a most desirable power. In case of fire or other

necessity the outfit can be started at a moment's notice, as it is always ready for work, and it is not necessary to wait for the wind. The engine can instantly be made available for other purposes, such as grinding feed, churning, etc., by disconnecting the pump. The outfit is simple, durable, economical, easily operated and ready for performing its functions at any minute. It is built by White-Blakeslee Manufacturing Co., builders of the Blakeslee gas and gasoline engines and connected outfits, Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

White-Blakeslee Manufacturing Co., Birmingham, Ala.

# BOOKS! BOOKS!

## BIBLES.

Family Bibles, Teacher's Bibles, Revised Editions, Red Letter Testaments, Text Bibles and Testaments. All these in all sizes, styles and prices. Kept constantly on hand.

## COMMENTARIES.

The American on New Testament, Matthew Henry's on Entire Bible, Clark's People's Commentary, Stifler on Acts and Romans, Peloubet's Notes on S. S. Lesson, Pendleton's Brief Notes. All these and any other Commentary desired on quick notice.

## HYMN AND SONG BOOKS.

Baptist Hymn and Tune Book, Baptist Hymnal, Lasting Hymns, Harvest Bells, Gospel Hymns, Dossey's Choice, The Chord. All these always in stock in all styles of bindings and prices.

## THEOLOGY.

Abstract of Systematic Theology. Boyce. Manual of Systematic Theology. Hovey. Systematic Theology. Strong. Christian Doctrines. Pendleton. The Columbian Encyclopedia in 40 volumes. The best Encyclopedia extant for American use. The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works. We have the best selection of juvenile literature that we have seen anywhere.

Three Mississippi Books: Prof. Riley's **HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM**, by Prof. Booth Lowrey; and the **HISTORY OF MISSISSIPPI BAPTISTS** (now in the hands of the printer) by Revs. Z. T. Leavell and T. J. Bailey. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

## A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue. If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

We call especial attention to the fact that our books are sent prepaid, at the prices named. In comparing our prices with the prices of other book dealers, please bear this important fact in mind. We include postage or express in our prices, because this method is the simplest and most satisfactory to purchasers, who do not know how much to add for postage or express. It is generally about 20 per cent. of value of book. So in comparing our prices with others do not forget this fact. Bibles and song books receive our special attention.

**MISSISSIPPI BAPTIST PUBLISHING CO.,** 304 1/2 East Capitol Street, JACKSON, MISS.

The Baptist, Jackson, Miss.







For Success  
Attention

# Harris' Business College,

Established 1895.  
Incorporated 1900.  
Capital Stock \$30,000.

Jackson, Miss.

Skilled, Practical Assistants are employed to teach Bookkeeping. They positively cannot supply the demand for Bookkeepers and Stenographers.

They will take your note for tuition, payable when you secure a position. They guarantee positions under reasonable conditions.

## Persons

—Pastor Harbor, assisting Pastor Lee this week at Magnolia.  
—Brown Brothers sell Weber Wagons.  
—We will be pleased to send our catalogues to all who write for them.  
—Brown Brothers sell all kinds of Harness.  
—Have sharp brains, or fall back.  
—Grenada Business College.  
—Three girls from the orphanage united with the First Baptist Church last Lord's day. They were baptized soon.  
—Brown Brothers sell Chattanooga Wagons.  
—Rev. R. J. Collins, assisting Pastor J. E. Thompson, is at Magnolia. It starts with a promise.  
—Brown Brothers sell Columbus Buggies.  
—Be on time and stand for the position that is offered by learning bookkeeping or stenography at the Grenada Business College.  
—The first Christian Peace Church in Mississippi was dedicated at Laurel on last Sunday, the 2nd inst. This is a

cult as absolutely without justification in either reason or Scripture as anything could well be. But any man or any system of Doctrine can obtain a following.  
—Brown Brothers sell Columbus Buggies.  
—In a wreck on the Southern near Danville, Va., on last Sunday, out of a crew of 16, 9 men were killed and 7 injured.  
—Brown Brothers sell Chattanooga Wagons.  
—We have had several callers during the week, among them Rev. J. L. Finley, of McHenry, who is doing a good work in South Mississippi.  
—Brown Brothers sell all kinds of Harness.  
—Three brethren, J. R. Hobbs, J. E. Phillips and Bryan Simmons, called on us on their way to the Seminary, where they expect to spend the session, which opens today.  
—Pastor W. J. Derrick writes: "Today was a great time, with our church. I asked them for \$100.00 for State Missions. It rained, but enough of the elect came to give \$107.00. A gleaming com-

mittee may carry the amount to \$125.00. We have had three baptisms recently. We begin our autumn work with hopefulness."

—Brown Brothers sell Weber Wagons.  
—The representatives of THE BAPTIST are trying to reach as many as eight associations this week. So far the people are responding nicely and THE BAPTIST will go into many new homes in the future.

—We are not telling many people about it, but we want you to know that we are preparing a large number of young men and women for good positions and we secure positions for them. You need not keep this a secret. Grenada Business College.

—Rev. Theodore DuBose Bratton, late of Raleigh, N. C., was consecrated Bishop for the diocese of Mississippi, in the new Episcopal church house in this city on the 29th inst. The following Bishops were present: Dudley of Kentucky, Gailor of Tennessee, Cheshill of North Carolina, Nelson of Georgia, Weed of Florida, Beckwith of Alabama and Johnston of Western Texas. Bishop Bratton

succeeds the late Bishop Hugh Miller Thompson and will reside in Jackson.

## Egypt Again.

Had a good meeting at Egypt. Evangelist E. B. Miller is so well known that it is not necessary for me to mention that he is a Pauline preacher of great power.

Our house at this place is an old one and located a half mile out of town. During the meeting everybody decided that we would move into town and build a new house. Only one resident male member at this church, but we surprised Bro. Miller by paying him more for one week's labor than some small churches in this part of the State pay their pastors for a whole year's work. I want to commend very earnestly one rule of Bro. Miller's. He will gladly go and hold a meeting with any church that invites him if the date asked for is open.

After attending to the ordinance of baptism on Sunday evening I left the work in the hands of Bro. M. for a last service on Sunday night, while I took the train for Shannon where Eld. W. N. Swain joined me in another week's meeting.  
G. W. SMITH.

## DR. JESSE R. JONES, M. D.,

JACKSON, MISS.

206 E. Capitol Street. Long Distance Telephone No. 340.

## CORRESPONDENTS ANSWERED.

Dr. Jones, now in his twenty-eighth year of professional life, has made a record for success in curing disease that probably has never been surpassed. Born and raised in the localities of having practiced in the most sickly places, his professional standing is, except new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement:

His practice includes ALL ILLMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The amount of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not a party spirit—His familiarity with the medicines of the different schools as well as of the different modes of cure without drugs, makes him a good friend of the Master Builder. 2nd. Nothing is too good for his patients. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know how God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the cure, he insists that his patients be prompt, true to themselves and not faulting or doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be cured by the help of God to be cured with DR. JONES as the means. Such declarations bring the good results. To such as can accept his services under such conditions he would say, don't wait to try this, that or the other remedy. Come at once. Health resorts, mineral waters and surgical operations of any system of healing as a specialty do not yield as good results as his services. In contact with them or after them they may be all right. These statements are sustained by a most wonderful record.

Without the confidence of the part of the patient such as the following may be expected: One said he had advanced, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mud springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while inadvisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put beside the house. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all will be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are no hindering.

Dr. Jones displays such calm and anxiety for the welfare of his patients, and withal, such a happy disposition, that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons; and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homoeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

**TERMS.**—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.